

PART TWO – THE ACTUAL TEXT

Introduction:

The Title of the Ornament

The Ornament:

"In Sanskrit: Abhisamaya-alamkara-nama-prajnaparamita-upadesha-shastra-karika

In Tibetan: ཤེས་རབ་ཀྱི་ཕ་རོལ་དུ་ཕྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱན་ཞེས་བྱ་བའི་ཆོག་ལེན་ལུ་རྩ་བ་པ།

She rab kyi Pha rol du chin pai Men ngag gi Ten choe Ngoen bar Tog pai Gyen zhe ja wai Tshig Leur je pa"

The meaning of the words in Sanskrit: *abhisamaya*=clear realization, *alamkara*=ornament, *nama* =so-called, *prajnaparamita*=perfection of wisdom, *upadesha*=quintessential instructions, *shastra* =treatise, *karika*=verses and chapters

The meaning of the words in Tibetan: *She rab kyi Pha rol du chin pa*=perfection of wisdom, *Men ngag*=quintessential instruction, *gi*=genitive, *Ten choe*=treatise, *Ngoen bar Tog pai Gyen*=ornament for clear realizations, *zhe ja wai*=so-called, *Tshig Leur je pa*=verses and chapters.

Therefore, the full title of the Ornament is: *"The Verses and Chapters of the So-Called 'Ornament for Clear Realization', a quintessential instruction treatise on the Perfection of Wisdom"*

A quintessential instruction treatise is a commentary which in a few words gives the pith insight into a whole topic. Thus, Maitreya describes the Ornament as a treatise which conveys the essential meaning of the Perfection of Wisdom (Sutras) in very precise terms.

The reasons for starting the Ornament with the title in Sanskrit:

1. To demonstrate the authenticity of the text.
2. To remember the kindness of the translators who underwent great hardship to translate important works from Sanskrit into Tibetan.
3. To bless the mind stream and leave imprints in the continuum of trainees, for it is said that all historical/founding Buddhas will attain enlightenment in Bodhgaya and teach in Sanskrit.

The Homage by the Translator

The Ornament:

"I bow down to all the Buddhas and Bodhisattvas."

The reason for paying homage to Buddhas and Bodhisattvas: Many translators abide by a rule made by a Tibetan king. Whenever a text is translated, dependent on its principal subject matter, the translators pay homage to specific entities in order for the homage to reveal the subject matter of the text:

1. If the subject matter of a text is ethics/morality, homage is paid to the omniscient mind of a Buddha.
2. If the subject matter of a text is concentration / meditational paths, homage is paid to Buddhas and Bodhisattvas.
3. If the subject matter of a text is wisdom, homage is paid to Manjushri.

The Homage of the Ornament

English: Expression of Homage མཆོད་པོ་བཤེས། - *Choe Joe* (*Choe*=homage, worship, *Joe*=expression)

The Ornament:

*"I prostrate to the Mother of Buddhas and of the groups of Hearers and Bodhisattvas
Who through the **knower of bases** leads Hearers seeking pacification to complete peace;
Who through the **knower of paths** causes those helping migrators to achieve the aims of the world;
And who through possession of which (**exalted knower of aspects**) the Subduers set forth the varieties
having all aspects." [1]*

The three types of wisdom: The Ornament begins by paying homage through prostrating to the mother of all Arya beings - Buddha, Bodhisattva, Hearer, and Solitary Realizer Aryas (even though Solitary Realizers are not explicitly mentioned). The mother of all Arya beings is wisdom because wisdom gives rise to self-liberation and full enlightenment.

In general there are three kinds of wisdom:

1. Knower of bases

2. Knower of paths

3. Exalted knower of all aspects

Knower of bases: The knower of bases is the wisdom of Hinayana trainees - Hearers and Solitary Realizers. Their main goal is the complete peace of self-liberation (liberation from samsara/cyclic existence) and they cultivate the knower of bases in order to overcome afflictive obstructions - the obstructions to self-liberation.

Knower of paths: The knower of paths is the wisdom of Bodhisattvas. Their main goal is the full enlightenment of a Buddha which causes them to help sentient beings to achieve Buddhahood. Therefore, Bodhisattvas cultivate the knower of paths in order to overcome cognitive obstructions - the obstructions to omniscience.

Exalted Knower of Aspects: The exalted knower of aspects is the omniscient mind of a Buddha, the possession of which enables Buddhas to give the varieties of different teachings according to disciples' interest and predispositions.

English: Hearer

Sanskrit: Shravaka,

Tibetan: བློ་ཐོས། - *Nyaen Thoe* (*Nyaen*=listen, *Thoe*=hear)

The reason for the two Tibetan syllables that mean *listen* and *hear* is that Hearers listen to the teachings given by the Buddha and other masters, practice what they have heard and then cause others to also *hear* those teachings, i.e. teach others what they have learned and understood.

English: Solitary Realizer

Sanskrit: Pratyekabuddha

Tibetan: རང་སངས་བྱེས། - *Rang Sang gye* (*Rang*=solitary, self, *Sang gye*=Buddha)

Solitary Realizers, though also aspiring for self-liberation, are different from Hearers in that they make the following prayers when they enter the Hinayana path:

- "May I be reborn in a land where there is no Buddha performing the various activities, like teaching the Dharma and so forth (here Buddha mainly refers to the historical or founding Buddha)";
- "May I be able to teach the Dharma not verbally but by way of the expressions of my body";
- "May I, in my last existence (last rebirth in samsara), attain nirvana/self-liberation without relying upon the quintessential instructions of a master.

The Purpose for Composing the Ornament

The Ornament:

*The paths of the exalted knower of all aspects
Is what the teacher explained here;
That which is not experienced by others,
And has the nature of the ten Dharma activities. [2]*

*The meaning of the sutras is placed within one's mindfulness.
Then those with intelligence will see.
Therefore, "easily realizing"
Is the purpose of this composition. [3]*

The teacher, the Buddha, **explained here** in the Perfection of Wisdom Sutras **the path** leading to enlightenment, to **the exalted knower of all aspects** - the knower that **has the nature** or is characterized by the **ten Dharma activities** or ten topics and **which is not experienced by others** such non-Buddhists, Hearers and Solitary Realizers.

The meaning of the Perfection of Wisdom **Sutras is placed** within the trainee's **mindfulness** through repeated study and contemplation. **Then those with intelligence will come to see** the meaning of those sutras. **Therefore, "easily realizing** the meaning of the Perfection of Wisdom Sutra" **is the purpose of this composition**, the Ornament of Clear Realization.

The Summary of the Ornament

The summary consists of two verses that list the eight clear realizations and of thirteen verses that list the seventy topics.

The two verses that list the eight clear realizations:

The Ornament:

*The perfection of wisdom
Is well explained through the eight clear realizations,
The exalted knower of all aspects, the knower of paths,
Then the knower of all (bases), [4]*

*Completely perfect realization of all aspects,
Final culmination, gradualism,
Actual complete enlightening in one single moment,
And the Dharmakaya are the eight aspects. [5]*

The thirteen verses that list the seventy topics:

The Ornament:

*The mind generation, the practice instructions,
The fourfold branches of definite distinction,
The foundation of practice -
The nature of the expanse of Dharmas, [6]*

*The observed objects, the objective,
The armor, the activities of engagement,
Accumulation and definite emergence:
These are the knower of all aspects of the Sage. [7]*

*Eclipsing and so forth,
What is the path of disciples and rhinoceroses,
The greater benefit through the qualities
Of this (life) and others - the path of seeing - [8]*

*Function, devoted interest,
Eulogy, veneration and praise,
Dedication and rejoicing -
The unsurpassable mental engagements - [9]*

*The accomplishing path of meditation,
And the one that is this "extraordinarily pure one."
The skillful Bodhisattvas'
Knower of the path is explained as such. [10]*

*Not abiding in existence through knowledge,
Not abiding in peace through compassion,
Distant due to no-means,
Not distant due to the means, [11]*

*Discordant and remedial factors,
Training, its equality,
And the path of seeing of the hearers and so on.
The knower of all is asserted (through) such. [12]*

*Aspects, trainings,
Qualities, faults, defining characteristics,
Partial concordance with liberation and definite distinction,
The assembly of irreversible learners, [13]*

*The equality of existence and peace.
And unsurpassable pure fields,
These are the completely perfect realization of all aspects,
Including this (last) one that is skill in means. [14]*

*Its signs, full increase,
Stability, complete abiding of the mind,
The paths called "seeing" and "meditation,"
Which are for the respective [15]*

*Fourfold conception
The fourfold remedies,
Uninterrupted meditative concentration,
And wrong accomplishment [16]*

*Are the culminating clear realization.
The gradual one (has) thirteen aspects.
One single moment is fully and completely enlightening:
Through defining characteristics it has four aspects. [17]*

*Essence, involving Perfect Enjoyment,
Another one like this - Emanation -
And the function of the Dharmakaya
Perfectly express it in four aspects.[18]*